

# STUDENT REVIEW

Volume 8, Issue 1

September 22, 1993

## An Independent Forum for Student Thought

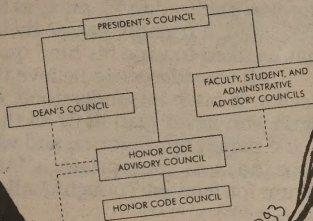
A TRADITION  
A TRADITION OF HONOR

"I trust you all." So said Principal Karl G. Maeser in 1876 to his first class of 29 students at the newly formed Brigham Young Academy. From its beginning, BYU has attracted students who are worthy of trust, and the administration has responded by trusting them to regulate their own behavior. Principal Maeser continued that day by saying, "I give you my confidence. I hope you will do nothing to weaken that confidence. I put you on your word of honor."

Although the bedrock values have remained the same, the content and administration of the honor system have been periodically revised. The most notable change came during the 1940s, when the Blue and White Key Club proposed that the student body be organized to include a written honor code and a system to administer the code. This revised code was adopted by the student body in 1942.

universal  
722 (1942)  
G. Maeser

FROM STUDENTS TO STUDENTS  
ON MY HONOR



Charles Stubbs 033

It is not the miraculous testimonies we may have, but it is keeping the commandments of God, and living lives of absolute purity, not only in act, but in thought, that will count with the Lord.  
—Heber J. Grant

ON MY HONOR

THE... of the BYU Community believe the greatest challenge is to help all students... covered genuinely care about and positively... and anyone who may not be... of the Honor Code or the Dean's... the... or the... cannot achieve... honor... should be... proper... Usual... MOD... at we believe? Sometimes it's difficult to be consistent... is good within... to be apparent... others... about our attitudes and priorities by the way we address... and messages we're not aware of. Does your appearance... you? Why not... to bring out the best in... to follow God, for modest... ourselves, for our fel...

## Facing the Fear

(see pg. 6)





## STUDENT REVIEW

YEAR VIII • ISSUE I

### Publishers:

Bryan Waterman  
Rachel Poulsen

### Editors:

Scott Whitmore  
Sam Cannon

### Managing Editors:

Jennifer Burrill  
Katherine Hall

### Copy Editors:

Sundry types, to all of  
whom we give  
hearty thanks.

### Campus Life Editors:

Serge Martinez  
David Kimball  
Assistant:  
Clay Callaway

### Religion Editors:

Yvette Young  
Sunny McLellan

### Arts & Leisure Editor:

R. Esther Berkowitz

### Issues & Opinions Editors:

Lee Follet  
J. Scott Craig  
Jonathan Green

### Noise Editor:

Dave Seiter

### Art Directors:

Lupe Niumetitola  
Charles Stubbs

### Design Director:

Up for Grabs

### Design Staff:

Jeremy Webb, Brett Bottger  
Emily & Kristi

### Ad Director:

Brenton Chu

### Subscriptions:

Still looking

### Accounts:

Brenton Chu

### Cover Art:

Chuck

### N.Y. Correspondent:

J. Farrell Lines

Send Submissions, letters  
to the editors, and sub-  
scription requests (\$15 a  
year) to *Student Review*,  
P.O. Box 2217, Provo UT  
84603 or call us at 377-  
2980.

*Student Review* is an inde-  
pendent student publica-  
tion serving BYU's campus  
community. By providing  
an open forum all students  
are equally eligible to sub-  
mit articles to *Student  
Review*. Articles should  
examine life at BYU—some-  
times humorously, some-  
times critically, but always  
sensitively.

Opinions Expressed in  
*Student Review* are those  
of the authors, and do not  
necessarily reflect those of  
BYU, UVCC, SR, the  
Church of Jesus Christ of  
Latter-day Saints, or of  
any of our mothers.

## Note from the Editors:

# The Review and You

Having worked with *Student Review* for two years now we have heard it called many different things. "BYU's unofficial student maga-  
zine," "That liberal rag," "Provo's largest anti-  
Mormon publication" ...once, as Scott was filling  
a SR stand, a friendly passer-by informed him  
that he liked to wipe his hind quarters with it.

All considered we believe that *Student  
Review* is often misunderstood, especially by  
those who never read it. Of all the names given  
to the paper, our favorite, and what we believe  
to be the most appropriate, is "An Independent  
Forum for Student Thought." Allow us to explain  
why.

Independent: *Student Review* is a com-  
pletely independent paper. We are not con-  
trolled, censored, processed, or coerced by any  
organization but ourselves. This means that  
when you read an article it is the opinion of the  
person whose name you see by the article, it is  
not the opinion of anyone else on the staff, or of  
BYU, or of the LDS church, or of Satan.

Forum: This means *Student Review* is  
open to all opinions and ideas. We are not lim-  
ited by political conviction, religious affiliation,  
or height. Anyone and everyone is welcome to  
write and contribute as they please.

Student: The paper is run completely by  
students and for students. It is a not-for-profit  
organization that provides the opportunity to  
anyone interested to gain experience in journal-  
ism. If you are a student and you think it is  
done poorly feel free to take it upon yourself to  
come and improve it, you will be welcome.

Thought: We look for articulate, well-  
written pieces. If all you can do is complain  
about your situation, you need to do some more  
thinking. Thinking involves weighing options  
and coming up with solutions. These are the  
kind of articles we aspire to print.

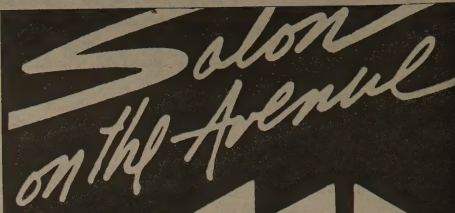
One of the original purposes of *Student  
Review* when it was founded seven years ago  
was to invigorate Provo's intellectual, spiritual,  
and social atmosphere. Being a college town  
(and at least one-third of Provo's residents are  
college students), the needs of the students  
must be met by the community's resources.

In our years in Provo, we have also heard  
many complaints and murmurings regarding  
the sterile environment that seems to be a  
tradition here. They are not unfounded, but  
what is more distressing is that so many young  
and capable students do nothing or little about  
it. What we see around us is a reflection of  
ourselves. We cast our vote for the Provo, the  
campus environment, that we desire by the  
businesses, organizations, and, yes, newspapers  
that we support.

We don't claim to have any more of a clue  
than anyone else. We couldn't prescribe a per-  
fect Provo. We realize that this is everyone's  
job. Everyone has to contribute their own ideas  
and feelings. And *Student Review* is a vehicle  
designed to facilitate the process.

*Student Review*  
Scott Whitmore

What? You don't know how to help?  
Write us at P.O. Box 2217, Provo, UT 84603. Call  
us at 377-2980. Drop submissions (preferably  
on Macintosh Word) in the drop box at Mama's  
Cafe. Or come to our weekly meetings, Tuesdays  
on the east lawn in front of the Maeser Building.



• cuts • perms  
• style • colors  
• hi-lites • nails  
• massage  
for men & women

83 N. University Ave.  
373-4500

Haircuts \$ 8.00	Kids Cuts \$ 6.00	Perms 25.00 Long Hair Extra
---------------------	----------------------	-----------------------------------

NO MOUNT EVEREST ROSEPS  
NO "72 HOUR" CLUTTER.

MOUNTAINWORKS  
HAS  
REAL CLIMBING  
GEAR FOR CLIMBERS.



93 S. 300 W.  
PROVO  
371-0223

HOURS  
10AM-7PM  
MON-SAT

IT'S ONLY MOUNTAIN SHOP

Already tired of your  
Fall clothes?



- J Crew
- Gap
- Ralph Lauren
- Eddie Bauer
- Liz Claiborne
- Ann Taylor
- Banana Republic

The Trading Post  
...a discriminating resale store

36 West Center • Downtown Provo  
For information call 377-POST

Sell them!



# Letters to the Editor

## You're in the Army Now...

Dear Editor:

Enclosed is a news release article for the military section of your newspaper. We appreciate your willingness to publish these articles.

Sincerely,

Carole S. Shaughnessy  
Staff Sergeant  
Utah Army National Guard

UTAH ARMY NATIONAL GUARD NEWS RELEASE

David M. Jensen, son of David and Penny Jensen of Renton, WA, has enlisted into Co C 142 MI Ling Battalion of the Utah Army National Guard. David is currently attending Brigham Young University studying Anthropology. He will operate as a EW/SIGINT Voice Interceptor for the Draper Unit.

*Ed. We regret that SR has not yet expanded to contain a full-fledged military section. Nevertheless, we wish to extend our congratulations to David and wish him all the best in his military career.*

## Can't Get Enough of SR

Dear SR:

Can you please oh please send me a subscription to your fine paper? I have searched this large city from Santa Monica to Los Feliz and nowhere can I find a finer rag. Please find enclosed \$.

Love,

Joanna Brooks  
Los Angeles, CA

*Ed. Now, folks, let this be a real life lesson on how easy it is to subscribe to Student Review. Just pay us a heartfelt compliment and a heartfelt check or money order and say, Joanna Brooks, that name sure sounds familiar...*

## Rex Lee's Personal Hell

Even in my present state of employment, I would not wish to trade places with Rex Lee. Not for his salary. Not even for his executive parking privileges. I would not desire to trade places with Rex Lee because deep in his soul he is a torn man.

There is the embarrassment of the Lee Family Dynasty. Sure, Mike Lee may have actually been "selected" president of BYUSA without any coercion/threats/subtle hints on the part of his influential father to selection committee members, but when you examine the situation closely it just doesn't appear kosher.

Next, the larger problem of lack of academic freedom. When the Berlin Wall collapsed and Rex Lee was chosen to govern BYU at about the same time, I sensed a connection. As I saw it, Jeffrey "Stalin" Holland was out and Rex (mighty liberator of captive minds) Lee was in. The whole world seemed to be going democratic, why not BYU also? I honestly believed that Rex Lee entered Provo with a gutsy itinerary for the purpose of bringing BYU up to par with other respected institutions of higher learning. "Hallelujah!" I exclaimed.

Did anything really occur after my initial hoopla? Well, the Dress and Grooming Standards were slightly revamped after much deliberation. Students were now allowed to legally wear to class what they had been wearing all along. No sooner had this minor concession been made than the Dress/Grooming nazis took over the library with blitzkrieg speed and became even more brutal in their compliance checks of the amended code at the Testing Center. Then the Academic Freedom Statement was released (such a remarkable misnomer!)—a list of guidelines on what subject matter is prohibited to be taught or discussed by BYU faculty. Oh praise Orwellian Doublespeak! And now we are in the midst of the Cecelia Konchar-Farr/David Knowlton dismissal fiasco.

How could Rex Lee, a man of such overwhelming talent, BYU's reformist savior, allow this tremendous fizzling to occur in his administration? At what point did he drop the ball? I submit that Rex never carried the ball. He wasn't placed here to govern BYU; he's merely a middleman—a distinguished spokesperson. The Board of Trustees gives the orders on how to run this university and Rex Lee follows those orders, whether he personally agrees with them or not, because he's just as good a soldier as he is an attorney or whatever else. When offensive words such as "feminism" or "pro-choice" arrived on campus...when sensitive topics such as terrorism against the Church in Latin America were discussed openly—Rex Lee was told to jump on the situation. He asked "how high" because he is the good soldier.

So Rex may talk about changes in the system from time to time, but they are not going to happen unless the Board gives the nod. When Rex occasionally gets enough free time to ponder his power status (the power of a neutered Chihuahua tethered to a stake in the back yard), a roto-tiller must cut through his guts at full throttle. I'm sure he once had high hopes before he discovered how the BYU governance game is really played. I believed him. This is why I would never trade places with him. If I were in his situation I would grimace too much from the inner turmoil.

Sean Crane  
Provo

*Student Review welcomes letters representing a variety of points of view. Although expressions and opinions are those of individual authors and do not reflect those of SR or any staff member, letters should be sensitively written, brief, and signed, with minimal exceptions.*

## From the BYA Sage

Editor:

The past provides us with roots. Invaluable can this self-identification be. But as younger people view lower campus (formerly B.Y.A.) deteriorating, do they feel less reason to value who they are? Thus are they less likely to beacon the future with the past?

Concerning lower campus, I wrote the following poem titled *Awaken Majesty*:

Forbearer's grandeur rusting of  
beauty bequeathed in yore.  
Lineage to below;  
Craftship precious to restore.  
Glory re-endow ye  
Of harvest for posterity.

Americans 'rected history  
Of luscious learned fruit.  
Decayeth time Academy;  
'Come she's destitute.  
Grand fallen reign  
Tis sore Provo's pain.

Awaken majesty!  
Heaven wilt smile.  
Splice walls of quality.  
'Gain ne'er to defile.  
Hearts uplift  
In soul's gift.

Thank you,  
Bob Faux  
Provo

*Ed. No, thank you, Bob.*



## Gilly's Snob Shop

... Resale Clothing for Particular People

Men & Women's Fashions  
Specializing In Ralph Lauren,  
Donna Karan, Armani



*"A fashion victim is someone who does not shop resale!"*

INTERNATIONAL MART  
251 SOUTH STATE STREET SLC 521-5663

## Gilly's Snob Shop



# Campus Life

## Orientation

### Exposed: Plight of a Freshman

by Scott E. Baldwin

They came without warning in the middle of the night, yanking me out of my BYU hide-a-bed. Before I could so much as yelp, they had me on my stomach with my head buried in the brown dorm carpet. Someone stepped onto my back with stiletto heels and I began to writhe as the floor swallowed my screams. I was scared. They had found me, and there would surely be no end to my suffering. I was at the mercy of the Y-Group Secret Police, the infamous enforcers of orientation enjoyment. Consciousness loosed its grip on me and my mind wandered back to the beginning of my fall from freshman grace.

I believe that it can all be traced back to the Thursday "Meet Your Y-Group Barbecue." Being a faithful member of the marching band, I attended the social with my fellow musical cohorts. I failed to "Meet my Y-Group." Mistake #1. That night began the silent treatment from the rest of the guys on my floor. The same guys that I had played hoops with the day before now shot me ice cold glares. That night, as I sat at my desk, weeping, I got a phone call. I was greeted by a steely voice calling me by my full name and social security number (or was it my student number?). The voice informed me that I had been reported to BYUSA headquarters as a no-show for the barbecue. Feeling pretty darn guilty, I managed to squeak out a high-pitched, "I was with the band!" There was silence on the other end. "We're watching you," the voice finally said, and then hung up. I slept with my Boy Scout pocket-knife that night.

The fear of BYUSA firmly entrenched in my heart, I made sure that I was with my Y-Group at all times on Friday. Sure, I was kicked out of the band, but I tried not to dwell on it. Besides, I was too busy trying to memorize the names, majors, and hometowns of the rest of my Y-Group. Apparently there was to be a quiz on that administered in the Testing Center before the Saturday Night Finale. Admittance to the festivities was contingent upon receiving 100% on the quiz.

Saturday arrived, and between our Y-Group bathroom trip and Y-Group aerobics, I remembered that I still needed to get my student ID. I decided to go during the hour break between Y-Group synchronized swimming and Y-Group jai alai. Mistake #2. I made it through the line in about 30 minutes (now you know that this is fiction) and I was feeling pretty good as I stepped up to the Health Center stand. The nice woman gave me a form and I quickly went about filling it out, confident that I would be back in plenty of time for jai alai. On the form were a list of cities and countries, followed by two questions. "Have you ever been in one or more of these places for more than two weeks?" I penciled in "No," excited that I was half way through. "Have you ever *thought* about one or more of these places multiple times during a two week period?" I almost responded to the negative before remembering my brief infatuation with Kamchatka during my junior year in high school. Thus, I checked yes and headed back to the table. Mistake #3. I staggered straight over to the BYUSA office to plea for a pardon. I ended up allowing them to use up the entire \$10 on my Signature card, knowing that I would live to see another day because of that sacrifice.

It was with great relief that I went to classes, positive that my trial was past. Wrong answer. In my false state of security I had completely forgotten about my Y-Group's plans to walk to the fireside together. I went alone. Mistake #4. That led to the present, where I was presently being interrogated.

"Do you love your Y-Group leaders?"

"Um, yeah."

Slap. "Liar!"

"What are the names of your Y-Group leaders?"

"Oh shoot, um. . . Gertrude and Jethro?"

"It's time for the name game."

"Please, no!"

"Now!"

"Julie, Little Rock, Psychology! Jeff, Orem, Engineering! Ishmael, Spanish Fork, Ancient Scripture! Aaaahhhhhhhhh!! . . ."

## Top Twenty

1. Israel-PLO agreement
2. trees
3. IAS lab
4. *Strictly Ballroom* at the Varsity
5. Vishnu
6. front lawn sculptures
7. self-actualization
8. kleptomania
9. Orson Welles
10. *Police Beat*
11. "Very Special Speaker"
12. blintzes
13. salt & vinegar chips
14. yellow socks
15. Woody Allen & Diane Keaton reunited
16. Mystery Science Theater 3000
17. Psychic Friends Network
18. inside jokes
19. tambourines
20. bottom ten

## Bottom Ten

"these stamps are your change,"  
having to light the furnace, surgery,  
choking on a first kiss, Suede

cancellation,  
horse thieves,  
maladjusted  
mirrors after  
someone  
borrows your  
car, curses of  
all sorts, burnt  
cheese, stopped  
watches

*MTC Cafeteria line,  
September 13, 11:43  
a.m.*

Doctrinally confused  
missionary: When I  
was a dog, I could run  
real fast.

*Frostop Root Beer,  
Spanish Fork,  
September 11, 5:51  
p.m.*

Concerned customer:  
Do you have more than  
one size?

Counter girl: Well, the  
large one is more  
expensive, and the  
small doesn't cost as  
much.

*Morris Center Lunch  
line, Tuesday  
September 6, 11:30  
a.m.*

Outgoing Freshwoman:

What's your name?

Innocent Bystander

Freshwoman: Becky.

Outgoing Freshwoman:

That starts with a "b",

right?

Innocent Bystander

Freshwoman: Yeah.

Outgoing Freshwoman:

My name starts with a

"b" too!

Eavesdroppings



## The Name Game

by Kylie Marie Nielson Turley

I'm in school now, and I'm a new person. Don't get me wrong—I'm still the same person, but now I have a different name. I was a little late coming back from my honeymoon for summer term, so I began attending classes as Kylie Marie Nielson even though I am now Kylie Marie Turley. I thought it would spare my teachers some confusion by changing my name to Kylie Marie Nielson Turley—that way all the papers I turned in under Kylie Nielson could be easily found and put under Kylie Nielson Turley.

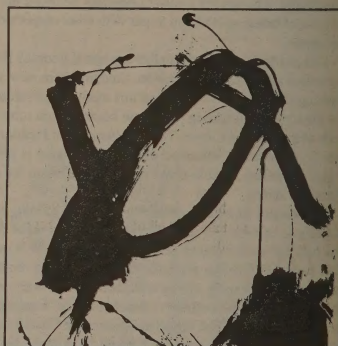
Okay, okay, I must admit that that wasn't my only reason for wanting to get the Nielson part in there. Something about being a Nielson for a couple of decades really makes me partial to that name. Or maybe it's just that Kylie Marie Turley has a rather queer ring to it—all those "ee" sounds. I don't know. I just like the old Nielson part.

So I went to the Records Office to tell them that I wanted four names. They didn't like that. They conferred. When they came back they said I could only use 27 letters. I had to count on my fingers (I'm a political science major), but I figured that my four names only add up to 23 letters. So I told them that I still wanted my four names. They conferred again. It was about this time that it occurred to me that it might be wrong to want four names. I know it's a difficult

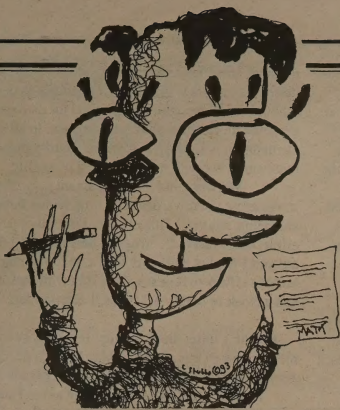
process to change your name, and a lot of paper work is involved. Still, all of that conferring was making me suspicious that perhaps something more was at stake. The eventual result of all this conferring was, I thought, an understanding that I could go ahead and use all 23 letters of my four names.

Later, when I went to pick up my new ID card, I spent ten minutes explaining that I really wanted all four names and it wasn't just a computer error. Imagine my surprise when the ID worker's final comment was "Well, if you want both last names, you can't have a first name." So my ID says I'm Nielson Turley K. Maybe it's just me, but it looks like there is a good inch of space that could have been filled with "Kylie Marie," "Kylie M.," or even plain old "Kylie."

Before you get the wrong idea, I want to explain that I'm not really all that displeased about what has happened. Personally, I think it's kind of fun to have all my records at BYU and elsewhere call me by slightly different names. It's like I have different personalities—the formal Kylie Marie Nielson Turley, the sassy K. Turley or the dignified K. Marie Turley. Sooner or later, I suppose, I'll repent of my desires to have four names, ascribing it to my youth and inexperience. And then perhaps I'll settle down and take the much more mature name my husband wants me to have: Kylie Marie Nielson-Turley. A hyphen—now that ought to be really fun to explain. Do you think the records office will count it as a letter or a space?







## Welcome to BYU. Now Leave.

Ah, another school year! Another eight months of learning, growing, discovering new things about yourself, and drinking quantities of Pepsi capable of stunning a mature buffalo. Outside of academic pursuits, each school year offers a chance to meet new and exciting people, and perhaps even a "special friend." Even though it's not even October yet, many of you lucky readers may have already found the person you'll want to spend the rest of your life forgetting.

In the spirit of renewal that comes with each school year, I have made up a list of things I can improve in my life and my column. I figure if I can follow these guidelines, perhaps I can have a semester where I am *not* kicked out of BYU.

*Resolution One: I will realize what a blessing it is to be a student at BYU.*

You freshmen know what I'm talking about. By now you have been informed about the *thousands* of students who would do *anything* to be in your shoes. If they were admitted to this school, they would *never* be late to classes like you *sometimes* are. They also wouldn't whine about that long student ID line (the one, if you recall, that *The Daily Universe* said didn't exist.)

Other things these hungry little students would have done better than you: Instead of feeling like a geek when taking the Walkman tour of the library, they would have strode with pride, confident in the knowledge that they were Cougars. They, upon hearing that they were accepted to school, would have immediately enrolled in as many Independent Study classes as finances would permit. This would allow them to graduate after only one semester at BYU. They also would be much less sarcastic if they wrote for the *Review*, but we all know they wouldn't bother with this rag anyway.

Visions of these poor rejected students haunt me when I try to sleep at night. I picture an honors student living in a refrigerator crate underneath the University Avenue train overpass. I picture a high school graduate with the potential to become a Nobel Prize winning scholar, disowned by her family after getting rejected from BYU. "All your stupid older brothers and sisters got into BYU. Heck, back in 1964 I got in, and I didn't even graduate from high school," her cruel parents will tell her.

All this talk is enough to make any ethical person begin to feel serious twangs of guilt. Where did any of us get up the nerve to apply to BYU? Didn't we *know* that we would wreck some stranger's life when we came here? (I should add here that we should also be thankful for the massive computer error that allowed all of us bozos to get in.) Anyway, I feel we should track down these rejected students and apologize. Perhaps all 30,000 of us could go to the homes of those who didn't make it and sing a hearty chorus of "For He's a Jolly Good Fellow/Lass."

If we're really sharp, perhaps we can work out a service-type project where we all bring "a little piece of BYU" to those who can't be here. For instance, a group of students could go to the home of one of our less fortunate spiritual siblings and make sure he or she is not wearing sweats before sitting down to lunch. Other activities could include running from the Campus Cops and "Let's Wait in Line." We could also sell them a taco salad at a bargain basement price. Perhaps we could even get Rex to come and lecture *them* about graduating from Stanford (or Burger King, or wherever they end up attending) on time.

Looking back at this column, I realize that I have used up too much space on my first resolution; this leaves me space for just one more:

*Resolution Two: I will try to come up with better endings to my columns.*

I'll get on that first thing next week.

## I, NEPHI

by Nephi Thompson

I, Nephi, was also born of goodly parents and was taught somewhat in the learning of my father. I, Nephi, have also endured much persecution in the course of my days for the sake of my name. There was relatively little persecution in my earlier years, but I definitely found it when I moved to BYU.

One of the first things people here say when they discover my name is, "You must be a Mormon from Utah." I take great pleasure in telling them, "No, I'm a member of the Reorganized Church and I'm from Colorado." This is a lie, of course. I am a member of the LDS church, but I do come from Colorado.

When I moved to Provo, I immediately started getting questions about my brothers' names, my parents' goodness, and many other inane questions, such as:

- "Why did you put Isaiah in the Book of Mormon?"
- "What was your wife's name?"
- "Are you named after Nephi, Utah?"
- "Can you build a ship?"
- "Which Nephi are you...Fifth Nephi?"
- "Do you have goodly parents?"
- "Are you holding to the iron rod?"
- "Do you have brothers named Laman and Lemuel?"
- "Have you had any marvelous visions?"
- "Are you one of the three Nephties?"

At first these questions are relatively fun to answer; but after being asked for the fifth time if my dad is named Lehi, I start to lose patience. Some people also remember the little primary song about the books in the Book of Mormon and sing, "Nephi, Nephi, Jacob, Enos, Jarom, Omni..." repeatedly until it starts to become annoying.

There weren't many Mormons where I lived in Colorado and I really enjoyed the free-thinking culture. When people there heard my name, they usually thought it was cool. Occasionally, they would ask me about where it came from or what it meant, and I could use my name as a missionary tool. But there was never a big deal about my name; everyone was pretty mellow about it.

There are some other advantages to having an original name. Some people find my name exotic and mysterious and figure that I must be exotic and mysterious too. And so they either shy away from me because I'm "dangerous" or are attracted to me because I'm "mysterious." Relatively few people forget my name and so I find that I have to be good at remembering theirs.

Don't get me wrong. I really enjoy my name. It's unique and I feel that it suits me. I've been challenged in my patriarchal blessing to live like Nephi of old and hope that I am. I just hope that you realize that there's more to me than a name. It reminds me of a friend's parody of *Romeo and Juliet*, "What's in a name? Nephi by any other name would smell the same." So when you see me next time, don't start humming "The Iron Rod." Instead ask me how my life is going and I'll be glad to answer.

# SONIC

## GARDEN

CD EXCHANGE  
748 EAST 820 NORTH, PROVO 37-SONIC

SONIC GARDEN IS NOW OPEN!  
(JUST SOUTH OF BYU CAMPUS)

FEATURING:

- A CD LISTENING BAR
- A COURTEOUS, KIND STAFF
- FREE SPECIAL ORDERING
- THE BESTEST PRICES IN UTAH VALLEY
- FINE SELECTION OF NEW & USED CD'S

WATCH FOR THE X-96 MILK BEAST SATURDAY, SEPT. 25, FROM 3 P.M. - 6 P.M.

## VALUABLE COUPON

\$ 1.00 OFF ANY CD IN THE STORE  
Valid on solo items  
Expires Saturday Sept. 25, 1993

## SPORT SHOES ETC.

WE CARRY ALL  
MAJOR BRANDS.  
EVERYTHING 10% -  
30% OFF EVERYDAY

Shoes • Apparel • Socks  
Specialty Items

BRIGHAM'S LANDING  
1774 N. UNIVERSITY PKWY.  
PROVO UTAH 84604

377 - 9499



# Religion

## Facing the Fear

by a current BYU student

The June issue of *Student Review* included an article entitled "Lying to my Bishop" that was so very inaccurate and misguided that I feel compelled to tell my own story. I faced the fears that the author refused to face, and I am completely glad that I did.

Like that person, I committed sexual sin. On a cold rainy night, I stayed too late where I should not have been in the first place. In the moment of decision, when it seemed the whole universe fell silent, I chose to just let it happen. And it was beautiful, transcendent, awesome. But when I left in the morning I knew just as indelibly that it was horribly wrong outside the covenant of marriage.

I was away from BYU at the time. I still had two years left to go, just like the author of last month's article. I felt the anguish and fear of wanting to repent but not wanting to lose my education or reputation. When I got back from break, like the previous author, I resolved to repent as much as I could without seeing my bishop. I recommenced praying on my knees before going to bed. I again chose to read the scriptures and *The Miracle of Forgiveness*.

I refused to go to the temple, but I equivocated on taking the sacrament. I feared what others might think. Would the bishop notice and ask? I didn't want to lie—I just didn't want to bring it up. I struggled to fulfill a calling despite the knowledge that I could only be inspired to the degree I was worthy. God could not be fooled.

After a semester and a half of this, my struggle against myself was becoming more difficult. And one day as I sat in sacrament meeting, the bishop read a letter from the First Presidency, inviting all who had been involved in serious sin to go to their ecclesiastical leaders for their help in repenting.

I almost didn't make an appointment because I still feared. But I did show up at his on-campus office on a Tuesday night determined to trust in the Lord, willing to take responsibility for my decisions, and humbled enough to do whatever he asked that I might receive the peace of forgiveness from my God and his servants. I was prepared to leave school, be excommunicated—whatever was right. I believe my heart was finally broken.

I cried as I explained what had happened. Being a returned missionary, I asked that we pray and then read a scripture that clarified the wrongness of sexual impurity. But you know something? The bishop cried with me. He felt my pain; he understood. He helped me to see that my Father loved me. He told me that I could stay at BYU, that we should meet each week to discuss the gospel and Jesus' atonement. Before I left that night, he gave me a blessing of counsel and guidance.

He did not tell the Honor Code Office. He did not refuse me an ecclesiastical endorsement. He did not release me from my calling. He knew I would have accepted any and all of these. He did advise me not to take the sacrament again until I felt worthy and he kept my temple recommend.

Later, he told me that the most important thing he did was to regularly ask God how he could help me, what we should talk about, what to ask me to do. I am certain that his prayers, and mine, were answered.

A few months later, when I was ready, I dated the person who is now my spouse. Honestly, I knew it the first time we went out. A few months later we were engaged. Before we were married in the temple later that year, I briefly explained my indiscretion to my fiancé. I didn't want our marriage to start with a secret deception. I knew it could jeopardize our plans to be married. But I knew it was the right thing to do.

I will soon graduate from BYU, a unique, invaluable, though certainly imperfect institution where I could be taught and strengthened by the Spirit and good people. I am incalculably grateful for the people and place which have made all the difference in my life.



Last month we were all told by a "former BYU student" that bishops are compelled to tell the Honor Code Office when a student confesses to an Honor Code violation. This is false. When a student seeks spiritual counsel from a bishop this is completely confidential. Not even his counselors may know—ever. The converse is also true. The Honor Code Office will not talk to a bishop without a student's permission—and then only to help the student repent so he or she can stay in school. I know because I called and asked.

We were told that the only reasons one could be expelled were sex and serious crime. This is false. A student or faculty member will be asked to leave the university if he or she refuses to keep any of the honor code or dress and grooming standards after being officially asked to comply.

We were told in last month's article that a note will be put on our files saying, "dismissed for nonacademic reasons." This is false. This kind of note is placed on a file only if a student refuses to leave after

resisting compliance with the standards. And then it is only placed on the file if the cause of dismissal is one that other schools would recognize as grounds for dismissal, like academic dishonesty or crime—not sex. In all other cases, the notation is simply "withdrew." Hardly the sort of thing that would "torment me for the rest of my life."

We were told that a repentant person's "effort and struggle are not rewarded with forgiveness but with anathema, stigma." This is false. The author never made the effort, never faced the struggle, never learned the truth. I did and I'm glad that I did. Don't be fooled: the prodigal's humble efforts to repent will be met with outstretched arms and a cloak of comfort. I know. I dared to face my fears.

**Editor's note:** In an attempt to find out exactly what the rules are in this matter, SR spoke to Tom Kallunki, Assistant Dean of Student Life and PR person for the

Honor Code Office. According to the Honor Code Handbook (available in the Honor Code Office), the "Roles of Ecclesiastical Leaders" (Section 4.20) are as follows: "1) Interviewing for Continuing Ecclesiastical Endorsements, 2) Withdrawing endorsements as appropriate, 3) Reporting actions of Church Disciplinary Councils when they involve disfellowshipment or excommunication, 4) Requesting students to leave the University, 5) Referring students to the Honor Code Office as part of the repentance process, 6) Communicating with the University in respect to non-confidentially obtained information concerning standards violations, 7) Working with students placed on probation and referred to bishops for most moral problems."

The fifth rule, explains Kallunki, means that a minister may ask the student to go to the Honor Code Office, but cannot force a student to do so, or go over the student's head without her or his permission. This applies to all cases (except child abuse, which any minister is by law required to reveal) in which the student does the confessing. But if a roommate or victim or other source turns in an offender, this is considered a "non-confidential" source, and the minister can inform the Honor Code Office. In cases of extramarital sex, a valid "non-confidential source" would include a repentant partner-in-crime, so to speak, who reveals names in confessional. According to Kallunki (a former LDS bishop), a student will not be forced to reveal a partner-in-crime, but Kallunki cannot promise that the student will not be pressured or encouraged to do so. In short, it's a "you're much better off if you do the telling" kind of thing.

Regarding LDS church disciplinary action, if a student is excommunicated or disfellowshipped, the Honor Code Office is notified (but not told why). If the student is excommunicated, she or he will also be dismissed from BYU. If the student is disfellowshipped, the leader will make a recommendation for the student's school standing based on two criteria: 1) whether the student's presence at BYU threatens anyone else, and 2) whether the student is honestly trying to live in accordance with church standards and with the Honor Code.

## Submit!

Do you like what you see in this paper, or do you think the religion editors are apostate?

Do you need an outlet for expression on a religious topic? Are you an avid researcher or religious philosopher? Or do you think Mormon culture is funny? Whatever the case, write about it. Drop it off at Mama's Cafe, typed (and preferably on a Mac disk). Or come in person to the Student Review meetings every Tuesday at 6:00 p.m. on the east lawn of the Maeser Building.

## From the Horse's Mouth: Peculiar Doctrines We've Heard Lately

Women who are menstruating aren't allowed to take the sacrament because they are unclean.

The reason this generation of people doesn't live as long as Adam and Noah is because Satan is stronger now, and we would all eventually be led astray.

If you go to an "R"-rated movie you can't go to the temple for at least a year (even to do baptisms.)

The sons of perdition will eventually be broken down and be used to create spirits for noxious insects in future worlds.

The Second Coming is near because President Clinton didn't appear at the National Boy Scout Jamboree last August. (They rejected him as a speaker because of his tolerance for lesbians and homosexuals.)

Heard any interesting "doctrines" lately? We'd like to know! Pass on what you hear straight from the Horse's Mouth to the Student Review drop box at Mama's Cafe.



## "Music and the Broken Word"

*Tired of the same old songs every Sabbath? Ask your ward chorister to try these new and improved hymns at your next Sunday-School hymn practice.*

'Ere You Leave Your Room this Morning  
(Sung to "Ere You Left Your Room this Morning" [OHB, 31] or "Did You Think to Pray?" [NHB, 140])

'Ere you leave your room this morning,  
Young man, shave your face!  
Three days' worth of uncut stubble  
Is the fast track into trouble  
And into disgrace.

[Chorus]

BYU has rigid standards  
Which the students here must live  
So potential wealthy donors  
Won't refuse to give.

'Ere you leave your room this morning,  
Co-ed, don your bra!  
We don't want your huddled masses  
Jiggling as you run to classes;  
It's against our law.

[Chorus]

'Ere you leave your rooms this morning,  
Young folks, check your sleeves!  
Naked shoulders, we've discovered,  
Are too lewd to go uncovered.  
One more of our peeves.

[Chorus]

'Ere you leave your rooms this morning,  
Women, check you skirts!  
Hemlines should be at the knees, here,  
For we're clearly out to please, dear,  
Just some old stuffed shirts.

[Chorus]

Selections from *Music and the Broken Word: Songs for Alternate Voices* by Paul Toscano (Salt Lake City: Signature Books, 1991). Reprinted by permission.

## Editor's Choice: General Conference Quotes

If charity is not always quick to our understanding, it may occasionally be quick to our misunderstanding. It is not charity or kindness to endure any type of abuse or unrighteousness that may be inflicted on us by others. God's commandment that as we love him, we must respect ourselves, suggests we must not accept disrespect from others. It is not charity to let another repeatedly deny our divine nature and agency. It is not charity to bow down in despair and helplessness. That kind of suffering should be ended, and that is very difficult to do alone. There are priesthood leaders and other loving servants who will give aid and strength when they know the need. We must be willing to let others help us.

Aileen H. Clyde, October 1991 General Conference.

True orthodoxy consists of keeping the doctrines, ordinances, covenants, and programs of the Church and Christian service in proper balance. In this daily balancing process, we are not excused from exercising good judgement—after all that manuals and handbooks can do.

Neal A. Maxwell, Recent General Conference Address.



## WE'RE GROWING.

While you've been enjoying the summer, we've been making the Rock Garden an even better place to climb and train. A new cooling system. A slew of new holds. A new stereo.

Best of all, we're building a new cutting-edge bouldering area and getting rid of the gravel, installing crash pads and shredded Teva rubber.

And even with all the improvements, it's still cheaper to climb here than to buy two bags of potato chips.



THE ROCK GARDEN  
22 S. FREEDOM  
BLVD.  
375-2388  
M-F 12-10  
SAT 10-12





# Arts & Letters



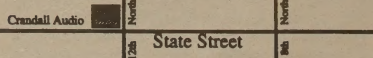
1202 N. State, Orem  
226-8737  
Mon-Fri 10-9, Sat 10-8

We Now Rent Laserdiscs & Laserdisc Players  
Get \$2 OFF any Laserdisc  
purchase or \$1 Off any rental

Not valid with any other promotional offer  
Offer valid with this ad only - Expires Oct. 31

Buy One Disc at our Regular Low Price  
and get \$2.00 Off  
any Second CD with Coupon Only

Not valid with any other promotional offer  
Offer valid with this ad only - Expires Oct. 31



Sven's Cyclery

THE SALE  
CONTINUES

Call or come in for details.



Provo • 187 W. Center • 374-5322  
Orem • 248 East 1300 South • 222-9577  
American Fork • 456 East State Rd. • 756-5014

## Dream Up ("Harvest," N. Young)

Fiction by E.  
Visick

November's my bad month—I know I've got a long cold spell coming and I'm going to have days where taking a long drive (my only real therapy) is not an option. If roads close, they close. So Jennifer's not too surprised when I call her, she knows me and my seasons.

"You are not ridiculous," she says. "And you are not an idiot, and you are not ugly."

I tell her to explain that to the men around here.

"The men around Provo are ridiculous, idiotic, and ugly."

And even they don't like me.

She throws the phone in the L.A. air, where she lives now, serving California cuisine to families and seniors. Trying to break into the movies: editing, not acting. Whereas actors might get discovered—down the street at

Hollywood and Vine, think Marilyn Monroe and a thousand starlets—editors have to show more from the can and on paper. No one's going to walk into Hondo's and ask her to come and clip some negatives. But she's good, and for her it's a matter of time, she knows that much.

"You want to hear about a



loser?" she says. "A city with millions, and all I'm taking to bed is my cat."

"Careful," I say. "That's how these thing start."

"She stays on top of the covers."

I hear her shutting cupboards,

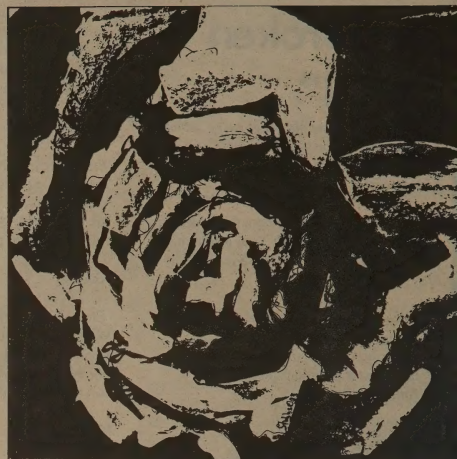
## Juice + Java = Success

by Rachel  
Poulsen

"Provo is a place," says Juice 'n Java owner Deborah Karsten, "where people need to learn how to hang out. That's why we're here." J+J, a juice and espresso bar which opened in March and enjoys a wide clientele, has been a huge success by filling an obvious gap in the local scene. If you haven't yet checked out Provo's newest bright spot, what are you waiting for?

Inside a little brick building on 100N and 280 W, Karsten has decorated with lavender paint at the bar, pale mint green walls, and sleek black tables and chairs. Mellow music plays. Work by a local artist hangs on one wall. (Exhibits change every three weeks; budding artists, take note: Deborah wants to see your portfolio.) It's an atmosphere both hip and comfortable, one that encourages customers to, well, hang out.

The food and drink here (I'm on the laptop) is some of the best in town. Juices are freshly-squeezed daily—today's are orange, pear, apple, carrot, and watermelon. Any of these can be mixed with accents of strawberry, kiwi, pineapple, peach, lemon, lime, celery, ginger, cucumber, parsley, cilantro, tomato, or cherry. (My personal favorite is apple/carrot with fresh ginger.) Baked goods are exquisite:



Karsten specializes in French pastries, biscotti, Danish, and huge "killer muffins." A particularly intriguing dessert is "triple chocolate decadence," and she also features such delectable extras as Cloud Nine candy bars, which are truly heavenly.

Other beverages include Italian sodas (in 22 delicious and unusual flavors, including hazelnut, passion fruit, and boysenberry), herbal teas, five flavors of hot chocolate, and, of course, coffee. The range of coffees is amazing: in addition to three freshly-ground Flavors of the Day, Juice 'n Java carries espresso, cappuccino, cafe mocha,

latte, and Mexican cafe xochi. And, as Karsten reminds me, "any of our coffees can be made decaf. We really have something for everyone."

Juice 'n Java is the place to come to study, hang out with friends, or just linger over a drink for an hour or two. Board games, magazines, and local newspapers encourage customers to relax and stay a while. (SR staffers are known for weekly marathon Scrabble wars.) But if you're in a hurry, there's also a drive-thru window. Any way you go, try Juice 'n Java. It's definitely worth the trip.

Hours: 7AM-9PM, Monday-Thursday; 7AM-11PM Friday and Saturday; closed Sunday.

probably looking for Lemon Coolers or a Moon Pie. How is it possible that I can hear this over six hundred miles? Phones are completely insane if you think about them long enough, anything is. The day before I was amazed that my legs were able to get me from the bottom of a flight of stairs to the top. The physics, the miracle of engineering that has gone into an act I do maybe seven or eight times a day. Of course, this is also a sign that I need to keep busier, think less.

"Just tell me I'm not going to spend the rest of my life in utter misery," I say. "Tell me I'm a marvelous, beautiful human being with a lot to give. Tell me that someone will want to sit next to me someday."

Jennifer sits down now—I can hear the rush of air through the naughty/dead cushion. "Elizabeth," she says. The above list I gave her is all things she's said before, and if I don't know by now, her saying it won't make a difference. Even that very last sentence, she's said to me twice. "Of course," she

says. "But what comes after that?"

In my room the light has already started to disappear. It won't happen for her for at least another hour.

"How can you know?" I say. "Tell me, and promise it's true."

"I can only tell you what I see," she says.

The sun will be gone soon, sooner tomorrow and the next day.

She tells me to sleep on it, that maybe I can answer own questions from my own head. She has to because of guilt over my phone bill. "Sweet dreams," she says.

I do it that night—I'm always one to take advice, particularly if it's a bit kooky and offered tongue in cheek. I'm new at it, so I imagine a mantra that's more pictures and impressions than it is words. I'm trying to speak my subconscious; language isn't going to cut it. Strange that I have to figure out how to talk to a part of myself.

My dream function must have taken pity on me, because here is the last one, the one I remembered: One of the old boys, one of those that helped me into this current sorry state of self-

pity, is sitting on my bed, waiting for me to wake up. "Wait," he says. "Just you wait." He's not one in particular, rather all of them and even some I don't recognize living inside his face. His whole body says he's not going anywhere, and it's not scary—he hasn't broken in to kill me, not at all. He's a surprise, but he's supposed to be there.

I sit up, and he stays where he is.

"Is this a dream?" I say.

"No," he says, and I believe him, staring at each other right until I wake up.

There's a confusion that comes when your dreams lie to you. Does the "no" mean it is more than a dream, it will come true? Or does it mean it is doubly false, not reality and not even good at pretending it is?

I call Jennifer later in the day, after a shower and after I start getting really mad at my dream life. My sub/unconscious won't even be straight with me these days.

"No more promises," I say to her. "I'm not asking."

She'll tell me what she sees.



## New Model Army: The Love of a Worthy Cause

by Brent Wescott

New Model Army is an English band that has never received much attention in the United States. Either they get poor reviews or nothing at all. Because of this, many haven't even heard of the band, and few that have know anything about them. Now, with the domestic release of their latest album, *The Love of Hopeless Causes*, it's about time more people become familiar with the band that has blurred the lines between angst-ridden politics and passion-filled music.

Justin Sullivan leads the band with vocals, guitar, and an honest conviction that permeates everything New Model Army does. Robert Heaton provides the percussive backbone of the band, often with military-like snare drums. And Nelson's bass lines bridge the gap in a way that would move almost anyone into action.

New Model Army, as the name might suggest, are, at their heart, politically driven. Even their love songs have distinct political tinges to them. They are determinedly left-wing, and much of their early music is a direct response to the conservatism that Margaret Thatcher and years of Tory rule had created in England. "Spirit of the Falklands," from their '81 to '84 compilation album, *Vengeance*, is a stirring song about the amorality of Britain's invasion of those small South Atlantic islands. However they don't only sing about their native land. On a universal scale, they sing for peace, justice, honesty, and equality. They sing out against wealth,



war, violence, and hypocrisy and corruption in religion and government. New Model Army's outspoken stance has earned them BBC censorship and an almost anti-American stigma (which could be the reason behind their lack of exposure in the States).

A slight deviation from this anger with society can be seen in the evolution of their four albums from '85-'90. *The Ghost of*

*Cain* (1986), like its predecessor, *No Rest for the Wicked* (1985), is highly charged with resentment toward western values. The following two albums, *Thunder and Consolation* (1989) and *Impurity* (1990), however, are less angry, but no less emotional. Sullivan begins to sing more about the importance of family, friendship, and something solid in today's mixed-up world.

This does not mean that New Model Army has softened. The first song on *The Love of Hopeless Causes*, "Here Comes the War," is one of their most moving songs ever. Sullivan sings passionately, nearly screaming the chorus, that the time has come to change things, and that society has been corrupted to the point where a complete revolution may be in order. He calls, "You screamed give us liberty or give us death/Now you've got both, what do you want next?/Here comes the war."

The rest of the album is a little more calm, with Sullivan singing a record four love songs. In fact, the lyrics of all the songs seem more personal than ever before. Sullivan maintains that, "New Model Army's lyrics cover a reality which...is based in politics and history. I am fascinated, not just by what happens in the street in front of me, but why it happens. Possibly in understanding why things happen, you become more aware of what changes can be made."

Packed with energy and passion, it is obvious that they believe in what they're saying. If you believe in the good, want to change the world, and think music is one medium for doing so, support New Model Army. If you don't, listen to the music and you will be moved. If any band can, New Model Army is the band to do it.

New Model Army's latest album, *The Love of Hopeless Causes*, is available at Sonic Garden CD Exchange, across from Alexander's Print Stop on the southeast side of campus.

## Musicians Anonymous

by Dave Seiter

Do you often find yourself waking up in a cold sweat in the middle of the night? Do you ever suddenly realize you've been wandering down the middle of I-15 during rush-hour singing Zulu fairy tales and holding up four lanes of traffic? Do you find yourself calling the Diana Ross Psychic Hotline at five a.m. every morning in hopes that the queen of Motown might reveal to you your mission in life?

If any of the above statements apply to you, don't despair! Musicians Anonymous is here to help.

Musicians Anonymous is an on-campus club recently formed to meet the needs of BYU's budding musicians. When asked about the purpose of the club, it's founders, Ashley Hall and Kent Carter, reply in unison, "To combat evil!" In addition to this lofty but worthy cause, Kent and Ashley aim to provide a support group of sorts—one in which members can meet other musicians, share ideas, and work to improve "Utah's harsh musical climate." The club seeks to promote unity among Provo musicians and provide strengthened representation for them, both on campus and in the community. Kent and Ashley

hope that the club may eventually be in a position to produce a CD sampler of the best in Provo music.

The club is officially sponsored by BYUSA and comes complete with faculty advisor Ron Simpson (no assembly required). But despite such honorable accreditation, the best part about the club, perhaps, is that there are absolutely no dues for members. The club welcomes musicians of all tastes and persuasions. In fact, Kent and Ashley particularly encourage non-music majors to get involved since they don't have the built-in affinity with campus musicians that music majors sometimes enjoy.

Kent and Ashley are certainly qualified to head a club of this kind. They come from varied musical backgrounds, and each has had significant experience in performing and recording. (Rumor has it that Kent played a pivotal role in the break-up of Swim Herschel Swim.)

Though Provo has plenty of talent, the "scene" is embarrassingly lacking for a college town. With the emergence of Musicians Anonymous, perhaps that will change. Anyone interested in getting involved, in any way, may attend the meetings held each Tuesday evening at 8:30 in room 376 of the Wilkinson Center.

## Welcome Sonic Garden

Noise would like to welcome Sonic Garden CD Exchange to the BYU campus area. Located across from Alexander's Print Stop near Mama's Cafe on the southeast side of campus, the new store is in a prime location to serve BYU students. Sonic Garden buys and sells both new and used CDs at very competitive prices, and the atmosphere (complete with fish, birds, plants, couch, listening bar, and t.v.) can't be beat. The store will be open until 10 p.m. on weekdays and midnight on weekends. Stop by and check 'em out. And be sure to look for upcoming grand opening events. Support local business and help Provo become a real college town.

## Flavors of the Week:

**Season To Risk - Self-Titled Debut** (Red Decibel/Columbia)

Piercing, minor guitar gyrations spice an even, crunching rhythm. Though the vocals run the range from rambling musings to (an occasional) melodic crooning to outright growling shouts, they are most noted for the unique, slightly distorted effect provided by the outdated P.A. which Steve prefers to sing through (instead of the conventional microphone). A bonus feature is the list of "Bands You Must Check Out" provided in the sleeve.

**Sweet Relief - A Benefit for Victoria Williams** (ThirstyEar/Chaos/Columbia)

Folk singer Victoria Williams was diagnosed with Multiple Sclerosis in the spring of 1992. As if that wasn't enough, she had no medical insurance. In a compilation for her benefit, artists including Soul Asylum, Pearl Jam, Michelle

Shocked, Lou Reed, Giant Sand, The Waterboys, and Evan Dando of the Lemonheads perform favorite Victoria Williams' tunes. Somehow her folksongs bring out the best in these musicians, and the collection turns out to be both eclectic and entertaining. "Summer of Drugs" and "Crazy Mary" have already received considerable airplay. Plus, Victoria gets all the royalties.

**His Boy Elroy - Self-Titled Debut** (Buzz Tone/Immortal/Epic)

Combining techno electronics, guitar-driven pop, and early-eighties "alternative" this band might have been better named Spacely Sprockets. Though certainly retro, the sound is ultimately danceable and accessible. The first single, "Chains," has gotten a lot of attention lately. This band is perfect for Utah.

## Lyric Liners:

"Who said 'Time heals all wounds'? I think it was me, before I met you."  
— Ride, "Play," "Silver"

## Closet Favorites

(Music you secretly love but can't admit to anyone.)

"I really dig Frankie Goes To Hollywood's 'Welcome to the Pleasuredome' album. The reason I have a hard time admitting it is because the songs that everyone has heard from that album (i.e. 'Relax') are stupid and silly. I hate the songs that got popular from that album. But the songs that nobody heard are incredibly artistic and original. But since no one knows that, they just laugh when they see Frankie in my collection."

— Karl Davis, from Aroma Park, IL., majoring in English

If you have a Closet Favorite, send it to: The Famous Noise Editor, 134 East 500 North, Provo, Utah 84606. Include what you like, why you can't admit it, your name, hometown, and major.



# Issues & Opinions

## Israel's Withdrawal From the Occupied Territories in Light of Europe's Decolonization Experience

By Arnold H. Green, Professor of History and Chair of Near Eastern Studies

A premise of social science is that, in events belonging to a type, observers can detect patterns that form a body of theory for analyzing other related events. If that premise's validity depends on the similarity of the type's examples, then it matters whether an atypical case conforms enough to the type to benefit from the theory. That issue arises when, at Israel's plans to exit Palestinian areas it occupied in 1967, a quest for precedents leads us to Europe's 20th-century retreat from empire. At issue is not the imperialist label but whether reviewing Europe's experience of withdrawing from possessions and transferring power to local elites can yield instructive patterns. I think it can.

### I: EUROPE'S DECOLONIZATION EXPERIENCE

Decolonization involved many variables, two of which—control and settlement—affected both the European power and its native subjects. Control ranged from "formal" ("annexation," like French Algeria, or "colony") to "informal" ("protectorate," "mandate," or mere "sphere of influence"). The spectrum of settlement, including land acquisition, ranged from almost none (French Syria) to much. Of Algeria's 9.8 million residents in 1955, 1.3 million or 13% were European settlers, who owned the best 7 million acres (33% of all arable land). Formal control/dense settlement correlates with problematic decolonization.

In Europe the right opposed decolonization on grounds of "destiny" (ancient Rome inspired France and Italy; "retreat from empire" meant abdicating a heaven-decreed global status) and "security" (overseas colonies were vital "outposts"). Viewing colonies as tension sources, Europe's left favored decolonization as a defusing operation, also deeming it unjust (a) that the many taxpayers fund officials and troops to protect the few extractors of large profits and (b) that a subject people's reasonable desires for self-rule were repressed.

Among a European power's options was "voluntary decolonization." Rather than awaiting coerced eviction and losing all, it could withdraw early while transferring power to a hand-picked elite on condition of retaining some benefits under an arrangement of less formal control.

If settlement had occurred, any decolonization threatened settlers' sense of destiny and security. At times they responded (if their interests seemed imperiled) beyond mere opposition by accusing the government of treason and taking matters into their own hands. France's withdrawal from Algeria during 1958-62 occasioned a settler-government civil war and a constitutional crisis.

Europe-side variables interacted with others operating among the native subjects. Anti-colonial movements included: parliamentary nationalism (PN), populist-totalitarian nationalism (PTN), and religious fundamentalism (RF). These trends often formed a sequence, with PN as the first phase and PTN the second, wherein RF sometimes competed. PN featured liberal parties (with urban middle class leaders) seeking to create

parliamentary institutions (on Western European models) via which to persuade European powers to decolonize. Facing European intransigence and typically based on a feeble middle class, PN often failed.

When it did, its support declined and a faction— and phase—of PTN or RF emerged to supplant it. PTN (with leaders from rural or worker origins having labor union or military formations) mobilized the masses (on Fascist or Marxist models) to force decolonization through armed violence. While RF's ideology differed from that of PTN, its social base and tactics were often quite similar.

If PN succeeded (clearly reducing control), its elite assumed power from the withdrawing Europeans. Yet

PN's triumphs normally coincided with decisions by European powers to opt for voluntary decolonization, which required a delicate balance. Transferring much power fast surrendered retainable assets and rendered the government vulnerable to right-wing criticism at home. Transferring little power slowly rendered the hand-picked native elite vulnerable to charges of acquiescing in continued, albeit less formal, control; successful PN could be a short-term interval before the triumph of PTN or RF after decolonization.

### II - ISRAEL'S WITHDRAWAL AS A "TYPICAL" CASE

Decolonization theory provides a theoretical framework for considering the issues and hazards of an Israeli withdrawal from the occupied territories and the emergence in them of a PLO-dominated Palestinian government. Some variables seem to apply straightforwardly to this case. For example, although East Jerusalem was annexed, Israel's military control over the West Bank and Gaza is comparatively "formal" but no more so than in a typical "colony." The 100,000 Israeli settlers constitute about 4.8% of the occupied territories' 2.1 million population—more than most colonial situations but rather less than Algeria's 13%. About the same ratio obtains for land acquisition. These variables suggest a problematic withdrawal but not an impossible one.

Within Israeli political culture, Likud anchors a right-wing bloc opposing withdrawal on grounds of destiny and security, while the Labour Party anchors a left-wing coalition favoring withdrawal to defuse tension, to divert public funds from settlements to enterprises in Israel proper, and to accord the Palestinians a measure of justice. In articulating its "justice" argument, the left also claims that it seeks to avert the onset, if the territories' current status and demographic trends continue, of Israel's "South Africanization": a privileged Israeli minority ruling a Palestinian majority having essentially no political rights. Each bloc's following and appeal have fluctuated recently according to such developments as the influx of Soviet Jews (benefitting the left) and the Gulf War (the right). Since 1992, Labour clings to a one-seat majority in the Knesset. These fluctuations and precariousness also portend a difficult withdrawal process.

Other "European side" variables also seem applicable. Israel's Labour government deems it advantageous to transfer voluntarily and according to its timetable some power to the PLO, which recognizes Israel and acquiesces in Israel's conditions of withdrawal, rather than risking the increasing likelihood that in time the PLO's role as the

Palestinians' voice will be superseded by Marxist and Islamic fundamentalist groups, which acknowledge neither Israel's terms nor Israel itself.

Meanwhile, Israeli settlers have been promised that their interests will be safeguarded in the territories' new administrative setup. The pressure they are bringing to bear is unlikely to persuade the Labour government to abandon its plan. Yet the behavior of Yamit's handful at Israel's withdrawal from the Sinai after Camp David (1979) suggests that tens of thousands of Israeli settlers may feel threatened to the point of considering the Labour government treasonous and illegitimate and so deserving of a campaign of violence.



On the other side, the Fatah-dominated PLO functions as PN, particularly in terms of its recent willingness to recognize Israel and its terms of withdrawal. Whether from the perspective of its constituents the PLO government will be a credible long-term or an illegitimate short-term phenomenon depends considerably on how fast Israel transfers how much power over how much territory beyond Gaza and Jericho. That transfer, from Israel's perspective, in turn depends not just on the Labour government's will to survive but on the Gaza/Jericho-based PLO regime's behavior toward Israel's reduced apparatus of control and especially toward Palestinians engaging in acts of violence against Israel. For the PLO, that is the most painful rub: it will have to cooperate with Israel in police action against anti-Israeli Palestinians.

If Israel discredits the Gaza/Jericho PLO regime by refusing to transfer more power over more territory, that regime is rendered vulnerable to already existing second-phase groups like the Marxist PFLP (representing PTN) and Islamic fundamentalist groups like Hamas and Islamic Jihad. Both sets of groups employ violent means toward maximalist ends; each refuses to accept less than a fully sovereign state in the whole of Palestine, which requires the destruction of Israel. In other words, if the PLO falters, Hamas and the PFLP become the spokesmen for Palestinians, Israel reverts to its former apparatus of control over the territories, and this withdrawal experiment fails.

### III - ATYPICAL FEATURES OF ISRAEL'S WITHDRAWAL

This case of withdrawal and power transfer exhibit several atypical features. While their existence does not, in my opinion, invalidate the application of decolonization theory, they do take it into unprecedented and so uncharted regions. Five atypical features are worth discussing.

Continued on next page



# Issues & Opinions

## Israel's Withdrawal . . . Continued

### ONE HOMELAND, TWO PEOPLES.

Decolonization entailed a European nation's withdrawal from an overseas territory back to Europe. Arab Palestine and Jewish-Israeli Eretz Yisrael constitute one small homeland claimed by two peoples. If one people achieves total control of it, the other people is dispossessed of it. The other solution is to share the homeland between them. But on both sides all agree that sharing represents compromise, and on both sides many feel that compromise represents treason. This exacerbates right-wing opposition to Labour's ceding portions of Eretz Yisrael to the PLO as well as PLFP/Hamas opposition to the PLO's ceding most of Palestine to Israel.

### ISRAEL'S HEIGHTENED SENSE OF DESTINY.

Decolonization meant reversing Europe's process of expanding overseas. Zionist emigration to Palestine entailed bridge-burning migration, not overseas expansion; it is not reversible. Jews returned from exile to an original birthplace; no Frenchman or Italian could feel for ex-Roman provinces in Africa what an Israeli Jew feels for Eretz Yisrael. This great sense of destiny accents the Israeli right's attachment to the territories and its feelings of betrayal by Labour's withdrawal plan. Likud's current head recently pledged that a future Likud government would not honor Labour's agreement with the PLO. Such attitudes portend for Israel the possibility of a constitutional crisis at least as severe as that of France over

Algeria.

**PAN-ARABISM AND ISLAM.** Israel's conflict always had two fronts: Palestinians and Arab states. The Palestinians have always felt dual loyalties—locally to Palestine, regionally to Pan-Arabism. The regional loyalty was reciprocated; most of the world's 100 million Arabs have cared about Palestine, as have many of the world's 1 billion Muslims. While states like Jordan, Lebanon and Morocco may now opt out of the regional conflict with Israel, those like Iraq, Syria, Sudan, Libya and Iran may not. Moreover, besides sounding traditional anti-Israel Pan-Arab or Islamic themes, these states are apt to channel funds and arms to Palestinian opponents of the Gaza-Jericho plan. On the other hand, states like Saudi Arabia and Kuwait might fund the fledgling PLO regime.

**ADJACENCY.** Decolonization put space between the European power and its ex-possession. Israel's withdrawal creates no space, which heightens security considerations that are compounded by geography. Gaza and Jericho are lowland enclaves. If the plan proceeds, Israel surrenders to PLO jurisdiction such West Bank areas as Hebron, Ramallah and Nablus which rise above most of Israel in elevation—think of that in military terms! Adjacency also deals with the infrastructure of water, power, and communications shared by the territories with Israel, an infrastructure that Meron Ben Veniste said in 1978 was becoming irreversibly integrated.

**THE PLO AS PARLIAMENTARY NATIONALISM.** Voluntary decolonization entailed granting some power to a hand-picked elite. Israel did not hand pick the PLO, whose 1968 charter called for the destruction of Israel through military struggle—features of PTN. Most Israeli advocates of lands-for-peace hoped during 1967-93 that a non-PLO Palestinian elite could be drawn forward. That did not happen. Meanwhile, from 1989 the PLO in effect said that it recognized Israel, renounced terrorism, and sought a negotiated settlement. Many precedents exist for a shift from failed PN to PTN, very few for a shift from failed PTN to PN; this ground is uncharted. But talk of "leopards and spots" would also apply to former Israeli PMs Begin and Shamir. The "give it a chance" argument is strengthened by the rise of Islamic fundamentalism among Palestinians; the window of opportunity requires dealing with and trusting the PLO.

In that respect, the status quo and its trends are unacceptable to the majority of Israelis (the onset of "South Africanization") and of Palestinians (continued military occupation). This fact drove the negotiations to the point of agreement, which now depends on balance like no other previous instance of withdrawal and power transfer—too much too soon discredits the Labour government, and Israel may experience a constitutional crisis; too little too slow discredits the PLO, and a new round of Palestinian violence is likely to ensue.

## A Note From An Opinionated Editor

By Jonathan Green

Welcome to the Issues and Opinions page. Now that you've started reading, it's too late to ignore it. In a sense, you're now responsible for what appears here. It's no use to protest that you only wanted to take a brief look at the nonsense being printed by those off-campus radicals at *Student Review*. This paper—and especially the Issues and Opinions section—doesn't work like that. Despite what you may have heard, *Student Review* has no further agenda than providing a forum where all students are free to make their case, arouse the masses, let off steam, or simply complain about the unfairness of it all.

It's a safe assumption that you will eventually find some article gracing these pages that seems so outrageous, so without merit, so contrary to everything you've ever heard in your Book of Mormon class, that you will be filled with righteous indignation toward *Student Review*. It's happened to me plenty of times. I believe it's an unavoidable consequence of letting the technology of desk-top publishing fall into the hands of rank amateurs like us.

However, you should keep in mind that there are a number of different options available to the riled reader. If you're like most people, you'll go find a group of like-minded friends and spend an hour disparaging this publication. And next week you'll rush out to get a copy so that you can do the same thing again.

Maybe you'll be so outraged that you'll decide to boycott this magazine for the rest of eternity. I hope not. Not only is that a cowardly retreat beneath the dignity of a BYU student enveloped in righteous anger, it won't make you feel any better.

Perhaps you could write a nasty letter to the editor. *Student Review* runs a page for readers' letters every week. You'll have the satisfaction of knowing that whoever had once held the crazy opinion that upset you in the first place can no longer maintain their blissful ignorance.

But if you really want to accomplish something, you'll write up your own viewpoint and submit it for publication. Providing an arena for the unrestrained combat of students' ideas is what we do best. In a sense, we're the only game in town. Where else can you go to publish your scathing attack on library policies at BYU? Who else would offer you enough page space to develop your ruminations on dysfunctional community at Wymount? We're always looking for articles that are well-written, clearly reasoned, with a new viewpoint, or from a unique perspective. We welcome contributions from all walks of student life, and even the occasional faculty member.

Of course, publishing your ideas means exposing yourself to the same criticism that the rest of the writers here face. But you'll also experience the unique thrill that comes from knowing that *everyone* you know will see your name in print. Maybe you'll even start coming to meetings regularly and submitting articles often and end up in an editing position during a busy semester when you have lots of better things to be doing. But let's not mention that now.

This is your page. It is what you make of it. If you want, you can go off with your friends and make rude remarks about *Student Review*. We'll just stick our fingers in our ears and pretend to ignore you. But if you really want to bring about some change, the Issues and Opinions section of *Student Review* isn't a bad place to start.

**MAMA MAKES IT BETTER**  
A FRESH ALTERNATIVE TO THE COUGAREAT



**Deli Sandwiches • Fresh Bagels**  
**Muffins • Pies • & more!**

Featuring  
**UTAH'S FINEST**  
in

**LIVE ACOUSTIC MUSIC**

840 N. 700 E. Provo

mon. - thurs. 10am - midnite  
fri. & sat. until 2am

for more info call 373 - 1525

**STUDENT REVIEW HAS MOVED...TO A NEW P.O. BOX**  
**SEND LETTERS, ARTICLES, AND MONEY TO P.O. BOX 2217, PROVO, UT 84603**



# Calendar

If you would like something in the calendar please call Michael at 370-2408 or Jennifer at 375-0585. The deadline for submitting calendar items is the Saturday before the Wednesday you would like it to appear.

## THEATRE

**Hunter So Reapeth**, Sept 24, Murder Mystery Dinner Theatre, Snowbird, 521-6040 ext 4080 for info.  
**Heaven Can Wait**, till Sept 27, Hale Center Theater, Orem, 226-8600.  
**Father of the Bride**, till Sept 27, Hale Center Theater, SLC, 484-9257.  
**Charlie and the Chocolate Factory**, till Nov 13, Saturdays at noon, Pages Lane Theatre, 292 E Pages Lane, Centerville, 298-1302.  
**Woman In Mind**, till Oct 9, Tu-Sat at 7:30 pm and Oct 4 at 4 pm, Marget's Theatre, BYU, for tickets call 378-7447.  
**Beast Must Eat**, Oct 29-30 (overnight), Halloween Murder Mystery Dinner Theatre, Snowbird, 521-6040 ext 4080 for info.  
**1993-4 Pardoe Theatre Series**, call 378-7447 for info and tickets, shows are 20-30 Oct: Rags; 11-27 Nov: Alice in Wonderland; 10-26 Feb: Merry Wives of Windsor; 24 Mar-Apr 1: Of Mice & Men; 26 May-June 4: Scapin; 21 July-Aug 6: Philadelphia, Here I Come.

## THEATRE GUIDE

**Babcock Theatre**, 300 S University, SLC, 581-6961.  
**Children's Keep Theatre**, 105 E 100 N, Provo, City Rep, 638 S State St, SLC, 532-6000.  
**Egyptian Theatre**, Main Street, Park City, 649-9371.  
**Hale Center Theatre**, 2801 S Main, SLC, 484-9257.  
**Hale Center Theatre Orem**, 225 W 400 N, Orem, 226-8600.  
**Pioneer Theatre Company**, 1340 E 300 S, SLC, 581-6961.  
**Promised Valley Playhouse**, 132 S State St, SLC, 364-5696.  
**Provo Town Square Theatre**, 100 N 100 W, Provo, 375-7300.  
**Salt Lake Acting Company**, 500 N 168 W, SLC, 363-0525.

## MUSIC

**Midnight Oil & Hothouse Flowers**, Sept 22, 7:30 pm, Saltair, Smith's Tix, 800-888-TIXX.  
**Musica Femina**, Sept 22, 7 pm, South Valley Unitarian Universalist Society Church, 6876 S Highland Dr, classical guitar & flute duo.  
**Early Music Ensemble**, Sept 22, 7:30 pm, Madsen Recital Hall, BYU, FREE.

**Cannibal Fish**, Sept 22, 9 pm, Dead Goat Saloon, 165 S West Temple, SLC, 328-GOAT.  
**A Band & His Dog**, Sept 22, Cinema Bar at Spanky's, 45 W Broadway, SLC, 359-1200.  
**I-Roots**, Sept 22, Green Parrot, 155 W 200 S, SLC, 363-3201.  
**Abstrak**, Sept 22, Bar & Grill, 60 E 800 S, SLC, 533-0340.  
**Garrett**, Sept 23, Mama's Cafe, 373-1525.  
**Mocha Joe**, Sept 23, Green Parrot, 155 W 200 S, SLC, 363-3201.  
**Dead Kats**, Sept 23, Cinema Bar at Spanky's, 45 W Broadway, SLC, 359-1200.  
**Doug Wintch**, Sept 23, D.B. Cooper's, 19 E 200 S, SLC, 532-2948.  
**Clint Black & Wynona Judd**, Sept 23, 7:30 pm, Delta Center, Smith's Tix, 800-888-TIXX.  
**Reverend Willie**, Sept 23, 9 pm, Dead Goat Saloon, 165 S West Temple, SLC, 328-GOAT.  
**Mark Probert**, Sept 23-25, Gepetto's (University), 230 S 1300 E, SLC, 583-1013.  
**J. Nelson Ramsey**, Sept 23-25, Gepetto's (Holladay), 2340 E 4700 S, Holladay, 272-1061.  
**Doug Bush**, Sept 24, 7:30 pm, faculty organ recital, Madsen Recital Hall, BYU, FREE.  
**George Schoemaker**, Sept 24, Mama's Cafe, 373-1525.  
**Scabs on Strike & Three Day Stubble**, Sept 24, Camp Night/ Nerd Night, Cinema Bar at Spanky's, 45 W Broadway, SLC, 359-1200.  
**Michelle Shocked**, Sept 24, 7:30 pm, Saltair, Smith's Tix, 800-888-TIXX.  
**Maggie Beers & Julie Mark**, Sept 24-25, D.B. Cooper's, 19 E 200 S, SLC, 532-2948.  
**Three Pigs**, Sept 24-25, Green Parrot, 155 W 200 S, SLC, 363-3201.  
**Insatiable**, Sept 24-25, Uncle Bart's, 837 S Main, SLC, 532-9068.  
**Johnny Rowan**, Sept 25, Mama's Cafe, 373-1525.  
**Cactus Swing**, Sept 25, Crompton's Roadside Attraction, 5195 Emigration Canyon, 583-1869.  
**Julie Mark & Maggie Beers**, Sept 26, Green Street, 610 Trolley Square, SLC, 532-4200.  
**Moody Blues & Utah Symphony**, Sept 27, 8 pm, Smith's Tix, 800-888-TIXX.  
**Three Fisted Lullaby**, Sept 27-28, Pie Pizzeria, 1320 E 200 S, SLC, 582-0193.  
**Michael Hedges**, Sept 28, 7 pm, Kingsbury Hall, SLC.

**Sleepy Head**, Sept 28, Mama's Cafe, 373-1525.  
**Evening of Concertos**, Sept 28, 7:30 pm, de Jong Concert Hall, BYU, top student solo instrumentalists perform with the BYU Philharmonic, call 378-4322 for tickets.  
**Benefit Concert for Women in Crisis Center**, Sept 29, 7:30 pm, Vocal Point performing, \$5, on the BYU Quad or if rain, East Ballroom, WILK.  
**Gall Niwa**, Sept 29, 7:30 pm, de Jong Concert Hall, BYU, award-winning pianist, call 378-4322 for tickets.  
**The Mighty Mahoyhan**, Sept 29, Mama's Cafe, 373-1525.  
**Choral Showcase**, Sept 30, 7:30 pm, de Jong Concert Hall, BYU, call 378-4322 for tickets.  
**Dan Fogelberg in Concert**, Oct 1, Marriot Center, \$18 or \$20 at door, 378-2981 or Smith's Tix 1-800-888-TIXX.  
**Robert Plant & The Baby Animals**, Oct 1, 7:30 pm, Saltair, Smith's Tix, 800-888-TIXX.  
**Rich Dixon Jazz and improv**, Tuesdays, 8pm, Pier 54, Provo.  
**Dr. Haji and the Blues Bandits** and open Jam, Wednesdays, 8pm, Pier 54, Provo.  
**Opera on Classical 89 FM**, Wednesdays, 7 pm.  
**Alternative Music**, every Thursday, Bar & Grill, 533-0340.  
**Mormon Tabernacle Choir** rehearsals, Thursdays, 8:00-9:30 p.m.  
**Pocket Plaza Concerts**, Saturdays on Main Street, Park City, 649-6100.  
**Jazz Vespers**, Sundays, First Unitarian Church, 600 S 1300 E, 486-5729.  
**Choir Broadcasts of "Music and the Spoken Word"**, Sundays, 9:30-10:00 a.m., Temple Square. Please be seated by 9:15 a.m.  
**Dead Goat Saloon**, live music, 165 S West Temple, SLC, 328-GOAT.  
**Zephyr**, live shows nightly, 301 S West Temple, 355-CLUB.  
**Tropicana Club**, live Latin American music, 1130 E 2100 S, SLC, 486-9559.

## EDITOR'S PICK

If you're not already going to Midnight Oil and Hothouse Flowers tonight, it's not a show to miss (unless you're desperately poor like moi). But International Cinema is back after its summer dry spell (get a card and its FREE), so there is hope yet. Still, I'm eyeing BalletWest's performance of *Sleeping Beauty* (Sept 22-25), as well as Snowbird's Oktoberfest (which although FREE, will doubtless have treat-costs). Also a highlight is Vocal Point's Benefit Concert for the Women in Crisis Center on Sept 29, right here at BYU.

**IF YOU STAY UP PAST 11:00 pm THIS TEST IS FOR YOU**

**TIRED OF THE SAME SMOKE-FILLED LATE NIGHT HANGOUTS?**  
**TIRED OF CHEAP PIZZA ON YOUR KITCHEN TABLE?**  
**TIRED OF CAFETERIA ICE CREAM?**  
**TIRED OF WATCHING THE "PSYCHIC HOTLINE" ON T.V.?**  
**TIRED OF BEING "COMFORTABLE & INTIMATE" IN THE FRONT SEAT OF YOUR '72 HONDA CIVIC?**

**if you answered yes, don't miss**

**>>>> Late Night <<<<**  
**PIER 54 GOURMET PIZZERIA**

- > **BIG SCREEN**, ski movies, MTV!
- > *Snelgrove's* premium ice cream!
- > *Late Night* music & entertainment!

- > **Monday Night Football!**
- > **College sports, BYU games!**
- > **OPEN till 2:30 AM!**

**117 NORTH UNIVERSITY, Provo - 377-5454**

### ☆ LATE NIGHT SPECIAL ☆ Buy One Get One Free!

Present coupon and receive any Snelgroves® cone or sundae FREE with an equal or greater purchase. Not valid with any other offer, Dine-in only, Expires 11/31/93. Must be presented before ordering.

### ☆ LATE NIGHT SPECIAL ☆ 20% off "The Treasure Island"

Try "The Treasure Island" a luscious hot fudge brownie topped with two scoops of Snelgroves® vanilla ice cream covered in hot fudge, whipped cream & nuts. Not valid with any other offer, Dine-in only, Expires 11/31/93. Must be presented before ordering.

### ☆ LATE NIGHT SPECIAL ☆ 20% off any menu item

Present coupon and receive 20% any menu item. No limitations!!! Not valid with any other offer, Dine-in only, Expires 11/31/93. Must be presented before ordering.